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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLV. CHICAGO, MARCH 15, 1900. NUMBER 3

A CALL.

Just issued in connection with the Outline Program by the Boston Committee for Local Distribution.

[SEE OTHER SIDE.]

THE Liberal Congress of Religion, perpetuating the spirit of the World's Parliament of Religions, has met in Chicago, Indianapolis, Nashville and Omaha, and is to assemble in Boston, April 23-30, 1900. Its purpose is to unite in fraternal conference men and women of whatever name who believe in the application of religious principles and spiritual forces to the present problems of life. Its prime object, in the words of its secretary, is "not to create a new fellowship, but to emphasize, expand and incorporate a fellowship that already exists." It does not ignore differences of opinion, but seeks to provide a platform where the fundamental convictions of earnest men may be more clearly recognized in their mutual connections. Its spirit is constructive and positive. There are signs indicating that this movement, as one has said, "is not a concession on the part of the more conservative to those more radical, but a general coming together." It aims to be comprehensive, conserving the good in the old and welcoming the truth in the new, while bringing all things to the test of spiritual utility.

The Committee solicits your interest in these meetings. It will appreciate a personal communication, and will be especially grateful for the names of any who may be interested in the movement. Letters should be addressed to the Chairman of the Local Committee.

(SIGNED)—(OVER)

CONTENTS.

PAGE.

NOTES 35
The Boston Congress—First Church 35
The Blood of the Nation—*David Starr Jordan* 36
WISCONSIN CONGRESS—GREEN BAY—
Proceedings 39
Opening Address by Hon. H. O. Fairchild 40
Address by Rev. Granville Ross Pike 40
Sermon by Rev. E. G. Updike.... 41
THE SUNDAY SCHOOL—
XVII. IV. Maccabees—E. H. W.. 45
THE STUDY TABLE—
Books of Poetry—OSCAR L. TRIGGS 45
THE HOME—
Helps to High Living 46
Who Likes the Rain? 46
The Footpath to Peace 46
A Great St. Bernard 46
THE FIELD—
Chicago 47
Foreign Notes 47

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THE LIBERAL CONGRESS OF RELIGION.

SIXTH GENERAL SESSION.

Boston, April 23-30, 1900.

GENERAL FEATURES.

The opening public session will be held Tuesday evening. Wednesday, Thursday and Friday two sessions will be held, beginning at 10 A. M. and 8 P. M., the afternoons and Saturday being left free for conferences, consultations, social intercourse and the study of Boston, its surroundings and institutions. Saturday evening there will be a reception at Cambridge. Sunday morning visiting ministers will speak in the local pulpits as they may be invited. Sunday evening a general meeting will be held in Cambridge; all the other sessions will be held with the First Church in Boston, corner of Marlborough and Berkeley streets.

PROGRAM.

The following outline program is furnished by the Local Program Committee as preliminary announcement. As will be seen there are many blanks to be supplied by the correspondence now pending, well under way. Further revision may be expected.

Tuesday Evening, April 24. ADDRESS OF WELCOME.

Response by Dr. H. W. Thomas, of Chicago: What the Congress Stands For.
Sermon, Rev. R. Heber Newton, of New York.

Wednesday Morning. PHILOSOPHIC SESSION.

The Progress of Thought in this Half-Century, Prof. C. C. Everett, of Harvard University.
The Philosophic Basis of Theistic Faith; or, Humanity a Spiritual Organism.
The Curve of Social Progress. Prof. Edward Cummings, of Harvard University.

Wednesday Evening. SCIENTIFIC SESSION.

The Scientific Bequest of the Nineteenth to the Twentieth Century, A. E. Dolbear, Tuft's College.
The Spiritual Significance of Science, Professor N. S. Shaler, of Harvard University.

Thursday Morning, April 26. HISTORICAL AND COMPARATIVE.

The Intellectual Interpretation of Faith; or, The Value of Doctrine.
Constructive Leadership.
Religious History in the Making, Rev. S. B. Crothers, of Cambridge, Mass.
Diversity in Belief.

Thursday Evening. SOCIAL SESSION.

Religion a Vital Factor in Industrial Problems, Mrs. Frederic Kathan, of New York.
The New Social Conscience.
Political Reform. Mayor Samuel M. Jones of Toledo.
The Gain of Institutional Work, Ch. Sprague Smith of New York.

Friday Morning, April 27. INSTITUTIONAL.

The Church and Social Unity, Charles B. Spohr of the *Outlook*, N. Y.
The Church the Unifier of the Community. In the Country. In the City.

Friday Evening. FRATERNAL AND INTERDENOMINATIONAL.

Our Positive Affirmations: What We Care For Most.
Pres. W. H. Faunce, Brown University, Providence R. I. Rabbi E. G. Hirsch, Chicago.

Saturday, April 28. BUSINESS SESSIONS, as may be needed.

Reception at Cambridge.

Sunday, April 29. In **Morning**, Local Churches occupied by Members of the Congress.
Evening. Meeting in Cambridge.

RAILROADS.

All railroads east and south of Chicago and St. Louis will carry delegates at one and one-third rate. In order to secure this a minimum of one hundred delegates must pay full fare to Boston, taking certificate of the same from the agent from whom they buy their ticket. This will entitle them to return ticket at one-third rate. Further announcement of hotel headquarters and rates will be made.

LOCAL COMMITTEE, LIBERAL CONGRESS OF RELIGIONS.

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HALL, REV. FRANK O. [Universalist], Cambridge, Mass.
HAYNES, JOHN C. [F. R. A.], Boston, Mass.
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TOY, PROFESSOR CRAWFORD HOWELL, LL. D., Harvard University.
VAN NESS, REV. THOMAS [Unitarian], Second Church, Boston, Mass.

UNITY

VOLUME XLV. THURSDAY, MARCH 15, 1900. NUMBER 3

As we go to press the papers are full of reports, comments, and sometimes ridicule of the Sheldon newspaper venture in Topeka. The experiment will soon be passed. The sensation, which is not of Mr. Sheldon's making, will doubtless leave behind it a deposit of thoughtfulness. Let no one dismiss too lightly this honest attempt to apply to journalism the standards of honesty, truth and equity, which are recognized as binding upon individual lives. For in the last analysis this is what Mr. Sheldon means by his rather awkward and to our mind unfortunate phrase, "What would Jesus do?" Let it be remembered that the "practical" it "won't pay" argument does not count in this experiment. It is a part of Mr. Sheldon's argument that the right kind of a paper will not pay, at least at the outset. This financial argument would close all the colleges, libraries and most of the churches in the land. Mr. Sheldon's contention is for endowed journals.

Heresy trials seem to be conducted with more dispatch in Germany than in America. While the cases of Professors Briggs, McGiffert and less conspicuous heretics drag along through years of suspense, Pastor Weingart of Germany has had his case pass through all courts up to the final decision of the emperor in three months time and he has been deposed for a disbelief in the objective reality of the resurrection of Jesus. But in Germany as here a case of this kind does not stay settled even by order of the emperor. Several hundred leading laymen have appealed "to all the Protestants of Germany," saying:

This has filled the hearts of tens of thousands of earnest Christians with deep concern over the attitude of the Protestant Church authorities, who in method and manners are approaching the models and spirit of the Church of Rome. We demand that the rights of the more liberal minded Christians be respected, and we protest against such heresy hunting as has driven Pastor Weingart out of his pulpit. He has only been true to the spirit of the Reformation, and is a representative of the best type of earnest yet liberty loving Protestantism.

The *Literary Digest* calls attention to the interesting movement in New York city in the direction of establishing a line of endowed churches for the downtown district. It says: "Endowment seems to be the only way to guarantee the permanence of churches in that part of the city owing to the continued departure of old and wealthy parishioners to more fashionable districts." This is obvious sense. The fact that the fashionable and the wealthy move away is evidence that they leave behind them a larger multitude of the poor, oftentimes the destitute and the degraded, those who need churches most but who are unable to provide themselves with such, particularly such churches as will carry to them the amenities of art, music and intellectual and spiritual power. If the wealthy men who have made their "piles" in these sections would but leave behind them a small proportion of that increment which they could not have earned without the help of that locality there would be fewer church-abandoned territories in our great cities.

Annexation has its humor as well as its pathos. Senator Cullom, who is "Father Confessor" of the Hawaiian Islands in the Senate, had to eliminate the postal savings bank from his bill for the government of the territory, although it has been successfully running for eight years and paying four and a half per cent interest on deposits, and although the Senator from Illinois admits that it is a good thing, needed in the United States, but for uniformity's sake in this respect the Pacific Islanders have to be leveled down, hoping thereby that the general average may be raised the more speedily. If we could only assimilate the virtues of so-called acquired territories as promptly as we impart our vices, annexation would be more encouraging.

There are 4600 people at work taking the religious census of the city of Philadelphia, all of them as we understand, working "for love's sake." Out of 239,631 reports of families already in, analyzed by the Independent, 19,300 or about eight per cent of the whole have no religious preferences. The Baptists, Episcopalians and Presbyterians have about the same constituency, each reporting a little over 25,000; the Roman Catholics over 67,000; the Methodists a little over 38,000; the Universalists 369; the Unitarians 342; the Christian Scientists 62; the Atheists and Agnostics 22. Six thousand four hundred and sixty-two were not at home, and the Schewenkfeldian Church had 36 families when last heard from. If denominational names are necessary in order to enable one to get "his letters out of the postoffice," as some of our denominationalists urge, this last sect ought to increase for they have a name that is unmistakable.

The Boston Congress—First Church.

A dispatch just received from Dr. Janes of Cambridge, Chairman of the local committee on the Boston Congress, announces that the First Church of Boston, situated on the corner of Marlborough and Berkley streets, has been secured as the place of meeting for the Congress and that the Sunday evening session will be held in Cambridge. The announcement awakens in our readers an interest in this historic landmark which for the present can best be supplied by the following extract from the third chapter of O. B. Frothingham's book entitled "Boston Unitarianism." He says:

"The history of the First Church in Boston deserves serious study. It is the history of spiritual New England; a history of intellectual growth. I am convinced that an instructive chapter in the story of evolution might be written, showing that Transcendental-

ism was a legitimate product of Puritanism; that Emerson was a direct descendant of the Mathers. The sacerdotalism had long ago dropped off; the dogmatism had disappeared; but the force of the idealism persisted, and faith in the moral nature of man, which was the distinguishing feature of Emerson's teaching, rose high. The church has deep foundations. It was first organized in Charlestown by John Winthrop and his friends, in pursuance of their plan to make the Christian virtues supreme. So eager were they that they could not wait for any meeting-house, even the humblest, but gathered under a tree, thus foreshadowing Bryant's idea in regard to man's 'first temples.'

'The groves were God's first temples.'

"On the same day, August 27, 1630, Rev. John Wilson was installed as 'teacher.' Next year a removal to the south side of the river took place, and, in 1632, a house of worship was erected on the south side of State street, on the corner of Devonshire street. It was exceedingly simple, with mud walls and thatched roof. The second meeting-house was built on Washington street, opposite State street, then 'Cornhill Square.' This was more stately, and was burned in the fire of October, 1710. The third house, erected on the same spot, and familiarly known as the 'Old Brick,' was dedicated on May 3, 1713. This was taken down in 1808, and, the same year, the building in Chauncy Place was put up. The 'Governor's pew' in the 'Old Brick' was a conspicuous object, with its curtains and its raised platform. The architecture was of the colonial period, unadorned and simple, yet cheerful too. The Chauncy Place meeting-house was altered in the summer of 1843, a flat roof of colored panes being substituted for the high ceiling, and giving rise to the witticism that Dr. Frothingham was going to try to 'raise Christians under glass.'

Mr. Frothingham (the father of the writer) was ordained, after a unanimous invitation, on the 15th of March, Dr. McKean preaching the sermon, Mr. Channing offering the prayer of consecration, Dr. John Lathrop giving the charge, Mr. Thatcher making the address to the people, Dr. Henry Ware, the elder, offering the opening supplication. There was an ecclesiastical council, of course, and a dinner after the exercises at "Concert Hall." Hymns of a solemn strain were sung after the dinner, which, we may hope, was festive.

The predecessors of Mr. Frothingham were remarkable men—some of them distinguished: John Wilson, John Cotton, John Norton, John Davenport, James Allen, John Oxenbridge, Benjamin Wadsworth, Thomas Bridge, Thomas Foxcroft, Charles Chauncy, John Clarke, William Emerson, John Lovejoy Abbot.

* * * * *

The original covenant of the church, never disavowed or altered, is exceedingly tender, spiritual, and humane. There is no savor of dogmatism about it. Here it is:

"In the name of our Lord Jesus Christ, and in obedience to His holy will and Divine ordinance.

"We whose names are hereunder written, being by His most wise and good Providence brought together into this part of America in the Bay of Massachusetts, and desirous to unite ourselves into one congregation or church, under the Lord Jesus Christ our Head, in such faith as becometh all those whom he hath redeemed and sanctified to Himself, do hereby solemnly and religiously (as in His most holy presence) promise, and bind ourselves, to walk in all our ways according to the rule of the Gospels, and in mutual love, and respect each to the other, so far as God shall give us grace."

This covenant was repeated, on the occasion of the installation of the present minister (1880), the faith was reiterated, and the pledge emphasized.

The Blood of the Nation.

It is recognized that the blood of a nation in large degree determines its history. Knowing the nature of a race, we can forecast its achievements. The Saxon will make Saxon history wherever he goes, the Jew will make Jewish, and the negro wherever he goes will do deeds after his kind.

I wish to show that in similar fashion the history of a nation determines its blood. The word "blood" in this sense is a figure of speech, meaning heredity, for we know that the basis of heredity is in germ plasm, not in literal blood. But the old word will serve our purposes. The blood which is thicker than water is the expression for race unity. The nature of a race is determined by the qualities of those of its number who leave offspring. If any class of men is destroyed by the action of social or political forces, these leave no offspring and their kind in time fails to appear.

In a herd of cattle, to destroy the strongest bulls, the fairest cows, the most promising calves, is to leave the others to become the parents of the coming herd. This we call degeneration, and it is the only kind of race degeneration we know, yet the scrawny, lean, infertile herd which results is of the same type as its actual parents. If, on the other hand, we sell or destroy the rough calves the lean, poor or ineffective, we shall have a herd descended from the best. These facts are the basis of selective breeding, "the magician's wand" which may summon up any form of animal or plant useful to man or pleasing to his fancy.

These same facts are fundamental in human history. Viewed in the large sense, a race of men is essentially like a herd of animals, and if similar processes are followed, its nature is as readily changed.

The only way in which any race as a whole has improved has been through its preservation of its best and the loss of its worst examples. The condition which favors this is democracy, equality before the law, the condition which equalizes opportunity, and gives each man the right to stand or fall on the powers God has given him.

The only race degeneration ever known is that produced by one or all of democracy's arch enemies. Slavery, aristocracy, militarism, imperialism, the four tyrants of human politics, not one of whom appears without the others. The effect of these forces is to destroy the best, leaving for the fathers of the future,

those which armies and power could not use for its purposes.

Degeneracy of the individual is quite another thing, and has its own series of causes. But such degeneracy is not inherited. Unless entangled in the meshes of disease, every child is freeborn the son of what his father and mother ought to have been. Neither education, indolence nor oppression can be inherited. They affect the individual life but they cannot tarnish the blood.

The degeneracy discussed by Nordau and the school of journalistic scientists which he represents is thus individual. It has no permanence. A lot of crazy painters, drunken musicians, maudlin poets and sensation hunters on the boulevards proves nothing as to race degeneracy. Any man of any race degenerates in an environment of vice, disease and absinthe. But he may leave his race all the cleaner for his degenerating.

I take a concrete illustration, the degeneration of France. An official commission has lately investigated it, reaching scanty results. Perhaps we may help them.

I wish you to assume that Millet's "Man with the Hoe" is in a large degree typical of the French peasantry. Dull, lack-luster-eyed, with low forehead and brutal jaw, he is not the product of oppression. His like has always lived in France. His qualities are ancient, aboriginal. He exists today and increases because better men have been destroyed. And this is the primal cause of the fall of France, of the decline of any nation whatever, the destruction of the best, the survival of the unfittest, a reversal of nature's method of race purification and of race advance.

In French history how has this happened? Let us look at a few instances among many.

The French Revolution. In this outbreak of the oppressed the "best that the nation could bring" were destroyed. The nobility of any nation furnish its best blood, their failure comes from bad training, luxury, vice and irresponsible power. The strongest, wisest, fairest, were the noblemen, when races were young. And these fell in the reign of terror.

The old drummer in Thackeray's "Chronicle of the Drum" tells us that:

> "Those glorious days of September
> Saw many aristocrats fall;
> 'Twas thus that our pikes drank the blood
> In the beautiful breast of Lamballe.
> Pardi! 'twas a beautiful lady—
> I seldom have looked on her like—
> And I drummed for a gallant procession
> That marched with her head on a pike."

And so with the rest of them, not forgetting the queen and the king. And the blood of France has been poorer, her men less manly, and her women less fair, since the day of her great slaughter, whatever one may think of the political changes it brought about.

Primogeniture.—The basis of English nobility has been and is inequality before the law. Men have tried to take a certain few, to feed them on "royal jelly" as the young queen-bee is fed, to take them out of the struggle and competition of life, and to make them by such means harmonious and perfect men and women. Thus in England, the eldest son is chosen for this purpose,— good thing, says Samuel Johnson, "because it ensures only one fool in the family." In making perfect men it has certainly failed, for men are made by effort and resistance. But it has forced again and again the other son's and daughter's sons, back into the mass of the people. The English people of today are the sons of the old nobility, and their growth has crowded out the sons of the swineherd and the slave. The evil of primogeniture has been its own antidote. It has begotten democracy. The younger sons, with Richard Rumold, "never could believe that God has sent into the world a few men already booted and spurred, with countless millions already saddled and bridled for these few to ride." And so they became the Roundhead, the Puritan, the Pilgrim, those who in all the ages have fought for liberty in England and in the United States. Genealogical studies clearly show that all the old families of New England and Virginia have noble and royal blood in their veins. The Massachusetts farmer whose ancestors came from Plymouth or Devon has more of the blood of William and Alfred than the Queen of England has, for she is mostly German. And it is well for England that her gentle blood runs in the veins of all her citizens.

On the continent it was not so. In France, all noble lineage was noble. Thus the blood of nobility and the blood of the clown were kept separate, and the clown increased with the failure of his betters.

Other influences destroying the best were social repression, religious intolerance, irreligious intolerance, the centralization of activities in Paris, the effects of alcohol. The celibacy of the religious lowered the degree of religious feeling, while indiscriminate charity vastly multipled the brood of paupers.

But all these and other influences large and small count for little besides the great destroyer WAR; war for glory; war for gain.

Not long ago I visited Novara in Italy, and there in a wheatfield the farmers have plowed up skulls of men till a pyramid fifteen feet high has been reared, over which some one has placed a canopy to keep off the rain. These were skulls of young men of France and Austria from 18 to 35 years of age, without physical blemish so far as may be, peasants from the farms and workmen from the shops, who met at Novara to decide whether a little princeling called Albert should sit on his little throne or yield it to some other of like insignificance. It matters not the decision. Here they died. On beyond, they died at Magenta. You know what color that is, the hue of the blood that flowed out under the olive trees. Go over Italy as you will, hardly a town that has not had its gardens crimsoned with French blood, that has not somewhere its pile of skulls. You can trace them across to Egypt, across Germany to Moscow, across Belgium to Waterloo. "A boy will stop a bullet as well as a man," said Napoleon, and with the rest are the skulls of boys. Read the dreary story of Waterloo, the wretched tale of Moscow, the miserable deeds of Sedan, the waste of Algiers, and you can see why the countrymen of France are not like the embattled farmers of Lexington, who set their stern faces against the murderers of the common man, and fired the shot that the whole world had to hear.

The same fate has followed each war for empire. "'Tis Greece, but living Greece no more," for the Greek of today is not the son of Leonidas and Themistocles. He is the son of the stableboys, scullions and slaves, those whom imperial Greece could not use in her wars of conquest.

In his noble history of the Downfall of the Ancient World, Professor Seeck of Greifeswald finds but one real cause of the Fall of Rome. This he calls the Extermination of the Best ("Ausrottung der Besten"). He shows how Marius and Cinna slew the aristocrat, while Sulla murdered the common man. With the demands of the imperial domain in every direction, the Roman disappeared. "Whoever was bold enough to rise politically was thrown to the ground. Only cowards remained, and from their brood arose the new generation. Cowardice showed itself in lack of originality and slavish following of masters and tradition." Had the Romans been alive, the Romans of the old Republic, there would have been no Fall of Rome.

As to Spain, a word from La Puente, an Augustinian friar, who wrote in 1630 on the Philippine question, then a burning one with Spain:

"Against the credit of redeemed souls, I set the cost of armadas and the sacrifice of soldiers and friars sent to the Philippines. And this I found the chief loss, for mines give silver, and forests give timber, but only Spain gives Spaniards, and she may give so many that she may be left desolate and constrained to bring up stranger's children instead of her own." "This is a Castle," said a Spanish knight, "she makes men and wastes them." "This sublime and terrible phrase," says Lieut. Calkins, from whom I take the quotation, "sums up Spanish history."

Thus it has always been in history. The warlike nation of today is the decadent nation of tomorrow. It has ever been so, and in the nature of things must ever be.

As to England, testimony of the same kind can be [illegible] going the one ye, Mr. That [illegible] add [illegible] had in abundance in the verse of Kipling, the poet of so much that is good, vigorous and stirring, as well as of all that is bad in English life and history.

> "We have fed our sea for a thousand years,
> And she calls us still unfed."

> "If blood be the price of admiralty,
> Lord God, we ha' paid in full."

> "Walk wide o' the Widow at Windsor,
> For 'alf o' Creation she owns:
> We 'ave bought 'er the same with the sword an' the flame,
> An' we've salted it down with our bones.
> (Poor beggars!—it's blue with our bones!)"

And again, in the stately Ave Imperatrix:

> "O thou, whose wounds are never healed,
> Whose weary race is never won;
> O Cromwell's England, must thou give
> For every inch of ground a son?"

> "But childless, and with thorn-crowned head,
> Up the steep road must England go."

This suggests Byron's words of Rome:

> "The Niobe of Nations—crownless and childless in her voiceless woe."

It suggests the inevitable end of all empire, of all dominion of man over man by the force of arms.

A late writer—one of many who are prone "to think with their fists," as Lummis said of Roosevelt, declares that "war is essential to the life of a nation, war strengthens a nation, morally, mentally and physically." Such a statement is the result of sheer ignorance. One cannot at once respect the honesty and the intelligence of the man who makes it.

War may seem to make men strong when the hot passions are on, but hot passion is not inherited, least of all when the warrior is slain and leaves no inheritance. War can only waste and corrupt. Its origin is "in" the evil passions of men, and even when most necessary it is most deplorable.

If any war is good, civil war must be best. The virtues of victory and the lessons of defeat would be kept within the nation. It would protect the nation from the temptation to fight for gold or trade. Once Tom Hughes gave this model of an English boy, "one who never bullied a little boy or turned his back on a big one." The motto of modern Imperialism is the reverse of this, "never to bully a big boy or turn one's back on a little one." Civil war under proper limitations could remedy this. A time limit could be adopted, as in foot-ball, and every device chosen to get the good of war and to escape its evils.

For example, of all our states, New York and Illinois have suffered most from the evils of peace. They could be pitted against each other, while the other states looked on. The "dark and bloody" ground of Kentucky could be made an arena. This would not interfere with trade in Chicago, nor muss up the streets of Cincinnati and Baltimore. The armies could be filled up from the tramps and hoodlums, while the paste-board heroes of Delmonico's and the Chicago clubs could act as officers. All in decency and order with no recriminations and no oppression of an alien foe, and we should have all that is good in war, its pomp and circumstance, the grim resolution of the London clubs without its long train of murderous evils. Who could deny this? And yet who could defend it? Who can speak of the healthfulness of war, for war's sake, and yet condemn cock-fighting, bull-baiting, or murder?

If war is good we should have it, regardless of its cost, regardless of its horrors, its sorrows, its anguish, havoc and waste.

If it is bad, let it be the last resort of "mangled murdered liberty," a terrible agency to be evoked only as the last resort of self-defense. The remedy for most ills of man is not to be sought in war, not in "whirlwinds of rebellion that shake the world," but in peace and justice, equality among men and the cultivation of those virtues we call Christian, because they have been virtues ever since man and society began, and will be virtues still when the era of strife is past, and "the red-coat bully in his boots" no longer "hides the march of man from us."—(*Abstract of address delivered at All Souls Church, Chicago, March 4, 1900, by David Starr Jordan, President of Leland Stanford University, California.*

Proceedings of the Wisconsin Congress of Religion.

Held at Green Bay, Feb. 27-28, 1900.

TUESDAY AFTERNOON.

The lecture room of the Union Congregational church was filled at the session of the Woman's Congress, which opened at 2:30 o'clock, Mrs. Ruth K. Ellis, president of the Woman's club of Green Bay, presiding. After the singing of a hymn the Rev. C. E. Varney, pastor of the Universalist church of Monroe, offered prayer. Mrs. Ellis made brief remarks introducing Mrs. Florence G. Buckstaff, of Oshkosh, who read a paper on "The Religious Training of Children." Discussion followed in which Miss Ellen C. Lloyd Jones, Mrs. C. E. Vroman, Mrs. C. R. Merrill, Mrs. J.W. Greenleaf, Mrs. C. Henshall, Mrs. Mary B. Manny and others took part. Mrs. Q. D. Peake and Mrs. W. B. Coffeen sang a duet. The Chairman presented Mrs. Vandelia Varnum-Thomas, of Chicago, who spoke on "The Message to Young Women." Remarks were made by Mrs. Ida M. Cooke, Mrs. Q. D. Peake, Mrs. F. G. Buckstaff, Rev. A. C. Grier, and Rev. G. A. Pike. After the singing of another hymn the meeting was closed with a benediction by the Rev. C. A. Payne, of Berlin.

TUESDAY EVENING.

A large audience gathered in the main auditorium of the Union Congregational church for the opening session of the General Congress. The Hon. S. D. Hastings, Sr., presided. After the singing of a hymn the Rev. E. N. Andrews, of Peshtigo, offered prayer. Hon. H. O. Fairchild, of Green Bay, gave the address of welcome on behalf of the Union Congregational church. The Rev. Granville Ross Pike, of Chicago (in the absence of the Rev. H. W. Thomas, D.D.), responded on behalf of the liberal Congress of Religion. After a duet by Mrs. Q. D. Peake and Mrs. W. B. Coffeen the Rev. E. G. Updike, D.D., of Madison, preached the opening sermon. Announcements were made, collection taken, and the meeting closed by the singing of a hymn and a benediction by Dr. Thomas, who had arrived during the evening.

WEDNESDAY MORNING.

The session opened at 9:30 o'clock, the Rev. H. W. Thomas, D.D., in the chair. Evangelist C. N. Hunt, of Minneapolis, offered prayer. The Rev. A. C. Grier, of Racine, was appointed secretary pro tem, and Mr. F. C. Cady, of Green bay, treasurer. The Revs. J. W. Frizzell, G. R. Pike and J. M. A. Spence, were appointed a business committee. The general topic for the session was "The Positive Qualities of the New Theology." The following papers were read: "The Search for the New Theology," by the Rev. C. E. Varney, of Monroe; "The Impact Upon Life of the New Theology," by the Rev. G. R. Pike, of Chicago; and "The Spiritual Value of the New Theology," by the Rev. W. M. Forkell, of Green Bay.

In the absence of the Rev. A. G. Wilson, of Janesville, Jenkin Lloyd Jones, Chicago, spoke on "The Unifying Influence of the New Theology," and led in the discussion of the previous papers.

WEDNESDAY AFTERNOON.

Jenkin Lloyd Jones presided. The Rev. W. C. Gibbons, of La Crosse, offered prayer. After introductory remarks by the Chairman the Rev. Judson Titsworth, pastor Plymouth church, Milwaukee, read a paper on "Modification of Church Organization and Methods." Discussion by Mr. F. C. Cady, Green Bay; Rev. J. A. Macartney, Oconto; Mrs. H. W. Thomas, Chicago; Rev. C. A. Osborne, Lake Geneva.

Papers were then read by the Rev. F. T. Rouse, pastor First Congregational church, Appleton, on "Ethics as the Basis of Practical Unity in Religion;" and the Rev. A. C. Grier, pastor Universalist church, Racine, on "A Definite Program for Social Reform." The Rev. H. W. Thomas, of Chicago, spoke on "The Social Obligations and Perils of the Church." The Rev. E. H. Smith, pastor First Congregational church, Oshkosh, led the discussion, and in speaking extended a cordial invitation to the Congress to meet at Oshkosh next year. Remarks were made by the Rev. E. E. Day, Kewaunee; the Rev. J. A. Clark, Neenah; the Rev. F. S. Wheeler, Kaukauna; the Rev. L. E. Osgood, Sturgeon Bay; the Rev. H. W. Thompson, Fond du Lac; Mrs. F. G. Buckstaff, Oshkosh; and J. M. A. Spence.

From 5 to 7 o'clock a social reception and supper was tendered the Congress by the United Workers of the Union Congregational church, which was a most enjoyable occasion.

WEDNESDAY EVENING.

The chair was occupied by Mr. F. C. Cady, of Green Bay; a hymn was sung and the Rev. A. J. Macartney, of Oconto, offered prayer. Addresses were made by the Rev. J. W. Frizzell, pastor First Congregational church, Eau Claire, on "The Prophecy of History, or Some of the Great Achievements of the Nineteenth Century;" and by Mrs. Vandelia Varnum-Thomas, of Chicago, on "The Vision of Today." After a solo by Mr. H. H. Williams, Jenkin Lloyd Jones, of Chicago, spoke on "What Next?" The collection was taken. The report of the business committee, recommending that the proceedings of the Congress be printed in Unity, of Chicago, and republished in pamphlet form, to be sold in packages of ten or more, at ten cents per copy, was adopted. Orders were taken for 650 copies. The following resolution was presented by the Rev. C. E. Varney and unanimously passed:

Whereas, The successful and spiritually beneficial session of the Wisconsin Congress of Religions has been made possible through the efficient effort of the Rev. J. M. A. Spence, the earnest aid of the clergyman from Chicago, and the cordial reception of the Green Bay Union Congregational Church; be it hereby

Resolved, That the delegates and friends of this the first Wisconsin State Congress of Religion express their heartfelt thanks to the Chicago clergymen who have aided with their voice, their presence, and their spirit; to the trustees, to the United Workers, to the members and friends, and to the pastor of the Green Bay Union Congregational Church, for their beautiful hospitality, and for their helping us to see how good and how pleasant it is for brethren to dwell together in unity; and be it further

Resolved, That we express our favor of this resolution by a rising vote.

After singing "God be with You till We Meet Again," the meeting closed by a benediction by J. M. A. Spence.

A business meeting was held at the close of the evening session, the Rev. J. W. Frizzell presiding. It was decided to hold another Congress next year, the place of meeting to be selected by the Executive Committee. The Rev. Judson Titsworth was appointed chairman, and J. M. A. Spence secretary, of this committee. Final adjournment.

J. M. A. SPENCE, Secretary.

THOSE IN ATTENDANCE.

The following is as complete a list as the Secretary is able to give. He will be glad to have the names of any others who were present from outside Green Bay. Of the larger number in attendance from Green Bay, only those who participated in the program are mentioned:

Hon. S. D. Hastings, Green Bay; Rev. E. G. Updike, D.D., Madison; Rev. E. N. Andrews, Peshtigo; Rev. F. T. Rouse, Appleton; Rev. H. Robinson, Appleton; Rev. J. R. Macartney, Oconto; Hon. H. O. Fairchild, Green Bay; Rev. Judson Titsworth, Milwaukee; Rev. F. C. Bliss, Plymouth; Rev. A. C. Grier, Racine; Rev. H. W. Thomas, D.D., Chicago; Mrs. Vandelia Varnum-Thomas, Chicago; Mrs. J. R. Macartney, Oconto; Mr. C. N. Hunt, Minneapolis; Mr. and Mrs. H. I. Wheeler, De Pere; Mrs. A. C. Mailer, De Pere; Mrs. Alfred Bolles, De Pere; Mrs. C. R. Williams, De Pere; Rev. M. Evans, Oshkosh; Rev. Jenkin Lloyd Jones, Chicago; Rev. G. R. Pike, Chicago; Rev. J. A. Clark, Neenah; Rev. E. E. Day, Kewaunee; Rev. H. W. Thompson, Fond du Lac; Mr. F. C. Cady, Green Bay; Mrs. Ruth K. Ellis, Green Bay; Mrs. Florence G. Buckstaff, Oshkosh; Rev. E. H. Smith, Oshkosh; Rev. J. W. Frizzell, Eau Claire; Rev. C. E. Varney, Monroe; Rev. W. M. Forkell, Green Bay; J. M. A. Spence, Green Bay; Miss Ellen C. Lloyd Jones, Hillside; Mrs. J. W. Greenleaf, Hillside; Mrs. J. W. Childs and Miss Childs, De Pere; Miss Edith Matthews, De Pere; Rev. L. E. Osgood, Sturgeon Bay; Rev. C. A. Osborne, Lake Geneva; Mrs. Mary B. Manny, Oshkosh; Mrs. C. E. Vroman, Green Bay; Mrs. D. W. Barnes, Neenah; Mrs. Perry Lindsley, Neenah; Rev. C. A. Payne, Berlin; Rev. Joseph Herbert, Royalton; Rev. W. C. Gibbons, La Crosse; Rev. C. J. Bulley, Sturgeon Bay; Mr. Frank McDonald, Sturgeon Bay; Mr. J. T. Empey, Sturgeon Bay; Rev. I. B. Tracy, South Kaukauna; Mr. and Mrs. S. N. Buck, Appleton; Mrs. W. E. Clark, De Pere; Mrs. Joseph Weiss, De Pere; Mrs. G. W. Willetts, De Pere; Mrs. J. R. Shepard, De Pere; Rev. Fred S. Wheeler, Kaukauna; Mrs. Ida M. Cooper, Green Bay.

February 27-28, 1900.

TUESDAY EVENING.

A large audience was assembled in the auditorium of the Union Congregational Church of Green Bay when the Hon. S. D. Hastings, Sr., took the chair, and, after the opening exercises, said:

We will now listen to words of welcome by the Hon. H. O. Fairchild, on behalf of the Union Congregational Church of Green Bay.

ADDRESS OF HON. H. O. FAIRCHILD.

Mr. Chairman, Ladies and Gentlemen of the Wisconsin Congress of Religion, Ladies and Gentlemen—I deem it a special honor that the privilege should have been accorded me of welcoming, on behalf of this church, the distinguished ladies and gentlemen composing this Congress of Religion. I take great pleasure on behalf of our good people in extending to them the hospitality of this church, and of our homes, and wishing them a Godspeed in the great work they are assembled to promote. As in unity and co-operation, there is strength, so in division and disconnected effort there is weakness. Even radical differences in religious sects or creeds or theological beliefs are of small concern, if singleness of purpose in promoting the same lofty ends actuates all lovers of the truth. I conceive it to be one of the objects of this Congress of Religion, to find if may be, through the interchange of thought and courteous and reasonable suggestion in a spirit of co-operation, and of possible mutual concession, some common ground upon which all true religionists may stand, and from which shall go out, united effort for the upbuilding and purifying of human character. Since this is the true object of all right living, whatever is a hindrance to it should be put aside, and whatever is promotive of it should be made most effective.

The world outside of the church, in these times has little patience with, and still less regard for, any religious teaching which subordinates the practical to the purely theoretical, the substance of things to mere form, or which would make all important the vehicle which is to convey the truth, while it minimizes the truth itself.

If one in my position might dare make a suggestion along this line it would be that in these days, in all religious denominations, the burning need is a more practical religion, a religion more devoted to holiness of living, to the development and growth of stronger and purer character, a religion which by its reasonableness, and its adaptation to the needs of all, will draw men to it, instead of repelling them. The pulpit, if it has not already grown away from the crude and unsatisfying faiths and religious dogmas of the past, in so far as they fail to feed the hungering souls of men—its hearers are fast leaving them behind in an eager search after the truth in its native purity, simplicity and power. This, [illegible] they will [illegible] have, or have nothing. The world would rather drift as a mere derelict on the sea of doubt and unbelief, than to stultify reason and conscience with mere unbelievable abstractions. Empty pews in ever increasing numbers will greet the minister who does not recognize and meet the demands of the hour in this respect, while ever increasing interest awaits the proclaimer of the new gospel. Nor will it be long in coming. Denunciation, threats of heresy trials, or even excommunications will not stop it. The upheavels and overturnings have already begun. Changes which in the formative periods were slow are now electric. Those in the fields of science are not more rapid or radical. As if scales had fallen from blinded eyes, the light of truth—newly seen but long waited for—is shining in upon souls which have heretofore been either groping in the darkness or satisfied with the self-solution of religious problems, have held aloof from the churches, only to condemn them for their bigotry or narrowness. The fetters of the old theology which have so long held imprisoned the thought and consciences of men are being unshackled; the grip of creeds and of sects is being loosened, and once more is being proclaimed the gospel of the beatitudes as it was proclaimed from the Mount twenty centuries ago by Christ. This new proclamation of freedom, whether it pass under the name of higher criticism or liberality in religious thinking, or what not, its essence is purer and holier living, more unselfish living—in a word more Christlike living. And whether Christ was God-man, or only man, His life and character were pure, noble, simple, self-negating, ever devoted to the good of others in subordination of self, and all in recognition of, and in obedience to the will of God as the Father of all. His was the pattern life—humanized, yet Deified—humanized in that He was in fact man subjected to the same temptations of the spirit and of the flesh that we are—Deified because His was the sinless life, and through His own resistance to the allurements of sin. Oh, that the world might mould and measure character by His standard, and that all preaching might tend more directly to that end. It is perhaps not too much to hope for, that a composite religion, reflecting only the truth, will be a consummation of the future. When we realize that out of the ignorance, the superstition and false religions of the past, have been evolved the enlightened faiths of Christendom, may we not see in the spirit of religious tolerance, and of closer spiritual comradeship, which makes such a gathering as this possible only a stage of development in the operation of that great law of evolution by means of which God in the fulness of time will bring man into such close touch and fellowship with Himself, that his knowledge of the divine will and purpose will be limited only by the capacity of the finite to comprehend the infinite? This and similar movements will tend to greater independence in thought, to the breaking down of the partition walls which keep apart men of kindred spirit and purpose, and finally—the greatest consideration of all—will tend to weaken sectarian allegiance, and to strengthen loyalty to the Master.

Again, on behalf of this church, I take great pleasure in extending to the ladies and gentlemen constituting this Congress of religion, a cordial welcome.

The Chairman: We will now listen to a response to the address of welcome by the Rev. Granville Ross Pike, pastor of the Millard Avenue Presbyterian Church of Chicago, and chairman of the local Congress committee of the Liberal Congress of Religion.

ADDRESS OF THE REV. GRANVILLE ROSS PIKE.

Mr. Chairman, Mr. Fairchild, Ladies and Gentlemen:—It [illegible] certainly as great a disappointment to me as it is to you, that the accident of official relationship should set me to occupy that large space which Dr. Thomas would have so amply filled. Your regret at his absence will be the greater, when you know its cause. He is detained beside the grave of an old and long-tried friend. Among the advantages which lengthened days bring, there is this disadvantage, that with advancing years early friendships fall away. These are of slow growth, the result of many common experiences and much close communion. It is, therefore, timely and comforting to Dr. Thomas, and adds to his regret that he cannot be here to voice the response which he feels to the welcome so ably expressed by Mr. Fairchild, that in these days there are growing up new friends to take the place of those that death bears away. You who have not passed through the strife and anguish of spirit, cannot realize how the hearts of those who labored in the early and doubtful days, who, in order that mind and conscience should be free, have struggled without recognition or fellowship—in the midst of obloquy, slander, misunderstanding, misinterpretation, calumny, every obstacle that could be imagined or implied—how their hearts leap to see the fruit of their labors while still among men, not waiting to contemplate the growth of those principles for which they have so long stood, and stood so nearly

alone, from the upper only, instead of the nether side.

It is a grief to him, therefore, as well as to you, that he cannot be here to speak to you out of a full heart his appreciation of this cordial welcome, which finds not utterance merely, but embodiment also in the practical and tangible welcome already given,—the earnest of much still before us,—for the cause of humanity lies nearer his heart than any personal friendship. In his absence we may apply to him, what he would never apply to himself, those noble words in which Robert Browning answers the question, "Why are you a Liberal?"—

> . . . "If fetters, not a few,
> Of prejudice, convention, fall from me,
> These shall I bid men—each in his degree
> Also God-guided—bear, and gayly, too?
>
> "But little do or can the best of us:
> That little is achieved through liberty.
> Who, then, dares hold, emancipated thus,
> His fellow shall continue bound? Not I,
> Who live, love, labor freely, nor discuss
> A brother's right to freedom. That is 'why.'"

With that spirit, it is to him, and to those few who stood with him through those early years, a chastened, yet a rich and overflowing joy that from amid the very churches which once cast them out, disowned them, repudiated and discredited them, there should come this call to co-operate in a Congress of Religion originating in that same circle of orthodoxy, now growing large enough to admit their great contention for the right of humanity to individual thought and freedom of conscience. We are rapidly outgrowing the stage of "toleration." Yet not all. We do not all see eye to eye as yet. There are some, doubtless, who have grave doubts as to the propriety and the wisdom of such a gathering as this. But we are hastening to the time when we shall consider the thought of toleration an insult to the majesty of truth. We are soon to stand upon the common ground of respect for each man's inalienable right to personal liberty. Then, and then only, shall we be able to think freely, and to feel that in every one we have an ally in a great conquest. We have been all these ages climbing slowly the mountain of God's light, each on a different side and often mistaking those on another slope for enemies. as we draw nearer to the top, we are drawing nearer to each other. We are like different branches of the national defense. In times of peace each considers itself the most important, each is jealous and envious of the other, each belittling the other's achievements and magnifying its own, but when the summons to service comes it fuses all into one undivided army. The day is not far distant when we shall stand shoulder to shoulder, all defenders of one flag, one united bodyguard of human right and welfare.

Significant of this is this program, which represents—those of you who have it in your hands will see—many denominations. The revised program, however, lacks a name that stood for much. We have not been accustomed to count our Jewish brethren a part of the orthodox army of occupation. There are no better allies than they, and had not a severe accident confined Rabbi Moses to his bed, those who should have heard him tomorrow afternoon expound the sociological lessons of the Old Testament, would have gotten a new conception of the mission of Israel among the Gentiles, in teaching them out of their own Scriptures many very deep and far-reaching lessons for today. Thus gradually we are coming to recognize that these names, orthodox, heterodox, liberal, conservative, whatever they may be, these denominational shibboleths are no longer symbols of exclusion; they are merely the names by which we discriminate, perhaps, our points of view, and they are rapidly being fused and blended.

Universalists, Unitarians, Independents, Congregationalists, Presbyterians, Baptists, Methodists, Jews and Gentiles—I have heard all these on the same platform; I have read the utterances of all these comfortably and congenially printed side by side in the same pamphlet, and except the name were labeled at the top or bottom of the article, one could not tell whether one were reading a Jewish or a Gentile speech, a Universalist or a Unitarian, a Methodist or a Presbyterian. The great fundamental realities, as Mr. Fairchild has so well put before us tonight, are the things upon which the eyes of men today are fixed, and if the Church of God will not recognize that it has come to the kingdom for such a time as this, the scepter of its power shall pass to other hands.

That will be, that is the Church of God which wields divine truth for the welfare of humanity. No clinging to a name out of which life and substance have gone can continue the authority of that empty name over living men. Therefore the National Liberal Congress of Religion, which stands as a sort of foster father, or father-in-law perhaps, to this state Congress, heartily rejoices in this gathering of representatives of every school to look each other in the face, and to speak their honest, earnest word with assurance of respect for every point of view and every type of thought.

We come together, not to impose a new theology, not to impress upon anybody what any of us may consider the substantial truths, but simply to speak frankly the one to the other, and to tell each other the deepest thoughts that are stirring our minds, and thus help each other in our grapple with the great problems that confront us all and, for their solution, need wisdom and hard labor and continuous service and unwavering loyalty to the highest welfare of humanity and to the truth of God.

After the singing of a duet, the Chairman said:—

I now take great pleasure in introducing the preacher of the evening, the Rev. E. G. Updike, pastor of the First Congregational Church of Madison, my old pastor.

SERMON BY REV. E. G. UPDIKE, D.D., OF MADISON.

In the Epistle which Paul wrote to Timothy, the 2nd Epistle, and 1st chapter and 12th verse, he says, among other things: "I know in whom I have believed;" and in these days when everything is compelled to give an account of itself, when no statement goes unchallenged, there is something assuring, refreshing, in the positiveness of Paul, when he says, "I know."

In a meeting like this I think we cannot spend our time better than in seeking to find out what is the eternal reality about which Paul knew. These are times when we may doubt almost everything that comes to our attention. We may doubt the testimony of our own senses, of the eye, and of the ear. There are those who doubt whether we have material bodies or not, whether there is any such thing as pain or sickness. There is not a single moral question that has ever come before the people, a single moral issue that did not have somebody on the other side. In the name of conscience, almost every crime in the history of the world has been defended, and in the presence of facts like this, we sometimes stop and ask ourselves, is there any such thing as reality in the spiritual and moral world? Is there anything about which we may know? so that we can say as Paul said, "I know in whom I have believed." No doubt there is an unreasonable demand for certainty, for absolute certainty, for with our finite limitations we do not get very much of certainty. Men say to us sometimes, if we could demonstrate the great truths of religion as we do problems in mathematics, we should rest content. We want this kind of certainty in religion. But in mathe-

matics, we do not get absolute certainty. When the principles are applied to practical problems, in pure mathematics, we only have a conclusion based upon a supposition. We may say that the square of the hypotenuse of a right-angled triangle is equal to the square of the other two sides, but we cannot say that of any existing triangle, for man has never yet made instruments that were accurate enough to measure a right-angled triangle, and determine that it was absolutely a right-angled triangle. It might vary the millionth or ten-millionth part of an inch, and he might not be able to detect it. So then our conclusion, even in pure mathematics, is based upon supposition. Very much the same is true in science. We boast about the accuracy of science, and we want scientific precision in religion; but do you know that when we bring together by a scientific process, a number of facts, and by induction attempt to reach some other fact as the result, the additional truth which we discover, if the process is strictly logical, will be exactly of the same order as the facts from which it was drawn, and you will not make any advance at all. If science makes advance by a process of this kind, it is always by a leap not warranted by logic, by the introduction of the element of faith. When Newton discovered the law of gravitation, he went beyond logic, and he went beyond the facts of science, and it was faith that was introduced to help him make the final discovery.

All truth that has any bearing upon our religious life must be achieved, if it is to be known with any certainty. It must be won. It cannot be brought to us, prepared by somebody else, formulated in any statement of creed or dogma. It must be an achievement of the spirit itself. A father said to me, "My small boy at the breakfast table one morning said, 'I want you to buy me a kite,'" and I said "I am not going to do anything of the kind." The boy's mother thought the father was very hard in his treatment of the child, but after the breakfast was over, he said to the boy "Come with me to the shop," and he took some tools and showed the boy how to make a kite. He said to him "anybody can buy a kite; it takes a man to make a kite." The boy was delighted. With the father's aid, he made a kite, and a little after he was taking the kite, almost as large as himself, up the stairs to his mother's room, and when he reached his mother's room, he said, "Anybody can buy a kite, but it takes a man to make a kite." This boy had achieved something, and all truth that has any bearing upon life must be won in the same way. We ask for authority in religious matters. We ask for an authority that comes to us from without, and no authority that comes to us in this way can give us certainty. We may deliver up our freedom, when we yield ourselves to an external authority, as the slave yields himself to the master, but we do not get certainty, and we do not get any truth that really is an achievement.

There was a time in the history of the church when men were satisfied with external authority. They believed that such authority resided in the church itself as an ecclesiastical institution, and rested upon its judgment. There came a later time when the church rested content upon the belief that the truth found in the Bible was put in a form that was absolutely perfect. But we do not get certainty even from this source, that is absolute, if it comes to us as an external authority. Suppose there should come down out of the sky, and drop at your feet, a letter which purported to come directly from God himself to you, with a personal message to you, and suppose it carried what assumed to be the stamp of heaven, and had the signature or assumed to have the signature of God himself, could a message of that kind bring absolute certainty to you, so that you could not doubt? You might take that message, and put it in the hands of a committee, the most carefully selected that could be found in the whole world, and there would be differences of opinion immediately as to the authenticity of that document. Some would say that it had been dropped down out of a balloon to deceive people; that it had been carried up in a rocket, and the rocket had burst, and the message had come down in this way. Many would doubt, and you perhaps might doubt yourself whether any such message as that could come to you from God. But when you achieve a truth, when a truth comes to you, and becomes a part of your life, and enters into your experience, it no longer speaks to you with an authority that is external to yourself. It speaks to you nevertheless, with a certainty such as Paul had, when he said, "I know in whom I have believed."

No man, who goes even to reason, as the rationalist does, and attempts to find absolute certainty, will find it here. The great philosophers are not in agreement about important religious truths. Plato did not agree with Socrates. Aristotle did not agree with Plato. You can find no pupil who is in exact accord with his teacher, no matter how great the teacher may be. If you were to bring together the greatest philosophical works that have been written during the last half century, and compare them you would find them differing in many essential particulars. Men by their thinking do not reach absolute certainty, so that there is perfect agreement; but when you bring any truth to any soul, and that truth becomes a part of the life, and there is an experience from its entering into the life, men do not differ then about the truth. This is the eternal reality upon which all may stand, no matter what the name of the creed, or what the name of the denomination. When men find a reality of this kind, there is no difference except in circumstantials, in religious belief. There is a formal and vital factor in religion. Clothes are formal; health is vital. The rules of etiquette are formal; the dispositions which men have are vital. The laws of the state are formal; patriotism is vital. The external laws which may be found in the creeds and rules of the churches, and even in the Bible itself, are formal, but the spiritual life which man experiences is vital. When any great truth is discovered by a vital process, there cannot be any doubt regarding it. Dr. Munger is a broad thinker along religious lines, and a man who is familiar, if any man is, with the relations of science to religious truth, but Dr. Munger says that if the time shall ever come when the verdicts of science are in disagreement with the truths that have been experienced in religious life, the deepest things we feel, and the surest things we know, then the scientific verdicts must be put aside, for if we retain these, and give up the other, we give up the only thing that is—the direct assertion of personal identity. We can know nothing opposed to this.

The thought that God rules in us, and not over us, infinitely transcends the idea that He is afar off, and that He rules over us as the king rules over his subjects. This is a formal matter; the other is a vital matter. When we think of God as living beyond the clouds, sometimes breaking through to rescue His favorites, to issue His laws, to mete out His punishments, then going back leaving men to themselves, we have a formal conception of God, but when we think of God as immanent in the world, and in human life, as the soul is in the body, working through the faculties that He has given to men, so that the voice which speaks to man is the voice that speaks in him, there is no need of any differences of opinion about God. By your philosophy alone, you may never be able to find Him, and you may never be able to agree as to what He is, but when you find Him by experience as a living spiritual presence in the soul, quickening and inspiring all the powers of our life, then

there can be no possibility of doubt. We become partakers of the divine nature, and we can say with the certainty of Paul, "I know in whom I have believed." It was the thought of Christ, uttered many times over, that it was possible for us to be one with the Father, as He was one with the Father, and this without any loss of personal identity. There are different kinds of unity. You can bring together the stones or bricks that enter into the structure of this church, and you can replace them with others of the same kind. You can take out the corner-stone, if you will; you can take out the center stone of the arch, and replace these with others that shall answer the purpose, and nobody will know that the change has been made. There is unity entering into the elements that go to make up this structure, but it is not of a vital kind. You can take the wheels out of your watch, and replace them with other wheels, and the watch will run on perhaps as well as before, or even better. There is a closer relationship between the parts of a watch than there is between the stones that enter into a wall, but even this relation is not a vital one. The organs of the body—the heart, the brain, the blood, the bones, the muscles—are vitally related to each other. You cannot take out the heart, you cannot remove the brain, you cannot have any part of the body taken away, and another part put in its place. Here, unity is vital, and the relation which the individual may sustain to God is vital. When authority comes to us from without, when the voice that we obey comes to us from without, we are not free.

It is not until we find God within, speaking in us through the conscience, and through the affections, and through the judgment, and through the other powers which He has given to us, that we may have certainty. It was this same thought that Tennyson had in his Higher Pantheism, when he said, "Speak to Him, thou, for He hears, and Spirit with Spirit can meet. Closer is He than breathing, and nearer than hands and feet."

And now if we may think of God as dwelling within, and not ruling from without, we may think of His law in the same way, and we may have the same kind of certainty about His law. The law of God is not first written in a book, and then followed by imitation in the life. The law of God is first written in the heart and what we find in the book is but a copy of what was first written in the soul. The legislature of Wisconsin can pass almost any kind of law it pleases, and it can repeal the laws which it passes. It can change them with each session, but there are some laws that no legislature can pass. Not even the Congress of the United States could add any new laws to those that have relation to art, to beauty, to music, to painting. These are fundamental. These are based upon the nature of things. The moral laws that are written in the constitution of man are of a kind that cannot be repealed or enacted by any legislature. When the mother says to her child "you must not put your hand in the fire," she does not first establish a law that shall govern the life of that child. She is but uttering what has been written in the physical constitution of the child. The penalty follows when the law is violated. When we think of God's law in this way, as written in the soul itself, we come to have an experience of what He has thus written in the soul. We may say of the great moral laws by which our lives are guided, we know what the laws are, and there cannot be any question about it.

If the law is written thus within the soul, then punishment and reward come in the same way, and they come not from without—they come from within. A man's pride, his anger, his jealousy and his envy build walls about him, and separate him from his fellows, and enclose him within a cell of his own making. These are the penalties that follow the violation of the law, not that was written without, but that has been written within. A man kindles the fire that burns from within, and breeds the worm that never dies from within, and punishments or rewards are not arbitrarily meted out to any soul. They are the inevitable consequence of a violation of the law which has been written in the very constitution of man. If this be true, then sin itself is not something that is without. It is within. We may think of it as coming down to us from the generations of the past by heredity, but that is not sin. If the law is written within, and violation of law is within, in the purposes and motives that control life, then the sin is within. You cannot find anywhere in this Book a statement that there shall be a remission of penalty; there may be a remission of sin, but sin and penalty stand side by side, and penalty lasts as long as sin lasts. There are passages which compare sin to a cloud, upon which the sun shines, and the cloud melts away, or to a record that has been written in a book, and chemicals are used, and the record is erased and forgotten, or to the corruption of one who lies in the grave, and there stands at the edge of the grave the Mighty one, and says, "Come forth." New life is introduced, and the corruption is driven out. The sin is within, and the remission of sins comes by the introduction of a new life that is within, and when it comes every man knows it, and he may say with certainty "I know in whom I have believed."

And is it not true that what we call the presence of the Spirit of God is something that we are not to look for simply outside of ourselves? We may think of Christ as having a larger measure of that spirit than any who have lived. The spirit became incarnate in Him; but the incarnation is not given to us simply as an illustration of what has been done sometime in the past, not again to be repeated. The greater truth is that just to the measure of our spiritual capacity, divine life is to be reincarnated in us, and when it is reincarnated, we have the consciousness of this divine life, and there cannot be any doubt.

What we call revelation is something that is within, and not something that is without. If I were to ask an average audience, what is the source of divine revelation, ninety-nine out of every one hundred would say "the Bible is the original source of divine revelation," but, do you know that God revealed Himself, not first in a book; he revealed Himself by personal activity in human life. Before anything could be written in any book, there must have been an experience in the lives of the men who lived before the book was written. God came to Abraham, and revealed Himself through personal activity, through spiritual guidance, more in what He did, than what He said. There was no written record that this man could appeal to. The revelation did not come in this way; but after the experience had come to Abraham, then there was an opportunity to write down this experience as a part of the religious history of the world. God came to Moses in the same way, but the revelation was in the lives of the children of Israel, and in the life of their great leader. God led them through the wilderness. He guided them by His spirit. He led them at last into the Promised Land. The Bible is but the record of an experience of that reality before the book was written. We are not to think of the Psalms as first written by one to whom God came directly by special personal inspiration, and gave direction as to what was to be uttered, but we are to think of these Psalms simply as the record of a religious experience that was as real as anything can be in life. After the experience, the record of the experience was written, and we have it for our use today. So with every prophet, and particularly is this true of the record which we have of the life and ministry of Christ. We

know that for a whole generation during His ministry no record was kept at all under His direction. He did not when He preached the sermon on the Mount, say to those that were about Him "Now, these words that I speak to you are words of great importance, and I desire that a very accurate record of them be kept, so that this record may be handed down to future generations." He did not say a word about any record, but He breathed His life into men, and gave them His spirit. He uttered His words of truth, and the revelation by the personal activity of the Master was in life, and for a generation it was preserved in life, and after it had become a great reality that could never be shaken, because it had been a part of the experience of men, then we have the record of that experience which is simply the history of that great religious movement. The Scriptures are the product of religious life, but the product is never as great as that which produces it. The religious life is greater, infinitely greater than the record which simply tells us of the religious life. There are those who fear that if we study this Book, and examine it carefully, and critically, and find out what it has to say of itself, and what its real truths are, that we shall destroy the faith of men; but the faith of men ought not to be simply in the photograph of that which is real. The faith of men ought to be in the reality itself, and the reality is not the Book; the reality is the life back of the Book, which produced the book, and which produced the church, and which has produced every great religious institution in the history of the world.

So it makes no difference what men may think or do about this Book. They are not going to take it out of the world, or destroy its real authority, but if they do take it out of the world, there is no criticism, there is no scholarship, there is no science, and no philosophy that can take away the fact of religious experience—that can take away that mighty current of religious life which has been flowing down through the centuries. It is as real as the stars; it is as real as the granite foundation upon which the earth itself may rest, and nobody can doubt this. We may doubt the existence of Shakespeare and the existence of Caesar, and of Napoleon, more easily than we can doubt that there is reality back of this Book, and back of the church, and back of the institutions and the life as it exists today.

But we are told that God revealed Himself to men in the past, that He does not speak to men today and the reality of religion is in believing in a past revelation. I say that revelation has been preserved through life, as well as given through life. There is no true theology that is not first the product of experience. Men may put their metaphysical speculations into theology, but these speculations will pass away. Those things that are the product of experience, when once they enter into theology, remain. There will need to be a new statement of experience, for each age will find its theology colored by the experience of that age, and each man's theology will be colored by his own personal experience. The experiences of no two men are alike, and you cannot make a religious statement coming from one life exactly correspond with the experience of another. You had better take your children, and put iron shoes upon their feet, and compel them to wear these as long as they live, rather than encase the soul in dogmas that are unyielding, that attempt to express the experience of today, when those dogmas were uttered perhaps a thousand years ago, and were the expression of experiences of men who lived in those days. Each age must have its own form of expression, and if this be true, then theology must always be changing, because life enlarges and experiences change. But I say God speaks to men today, and revelation is being continued. Suppose a man were to go down to St. Louis on the Mississippi river and say "I believe there is such a river as the Mississippi, as far as St. Louis; I have been down the river that far, but I have no reason for supposing that it goes any farther; it stops here." We believe that God has revealed Himself to men in the past, and here is this mighty current of religious life coming down through the ages, and then it stops. God ceases to speak to men? What reason have we to suppose that he has ceased to speak to men? We have about the same reason for supposing that, that we have for supposing that the Mississippi river stops in St. Louis, and at this point men gather water up in bottles, and carry the bottles in their vest pockets. The current of religious life which has come down from the past, has not stopped. It is as real today as it was in the days of Abraham, or Moses, or Isaiah, or Paul. Lowell says:

"Slowly the Bible of the race is writ,
And not on paper leaves, nor leaves of stone;
Each age, each kindred, adds a verse to it,
Texts of despair or hope, of joy or moan.
While swings the sea, while mists the mountains shroud,
While thunder's surges burst on cliffs of cloud,
Still at the prophet's feet the nations sit."

God is not dumb, that He should speak no more. He speaks today, and if it be true that the voice that speaks to us is the voice that speaks in us, that God rules within us, and not over us; if it be true that His law is written in hearts, and not simply written in a book; if it be true that sin is within, that rewards and punishments are within, and that forgiveness when it comes to us, is within; if it be true that in our own lives the spirit of the Infinite God may become incarnate; then we may say with the certainty of Paul "*I know* in whom I have believed." "*I know* that my Redeemer liveth." "*I know* that if this earthly house of my tabernacle were dissolved, I have a building of God, a house not made with hands, eternal in the heavens." "It doth not yet appear what we shall be, but *we know* that when He shall appear, we shall be like Him, for we shall see Him as He is."

After announcements and the singing of a hymn Dr. Thomas pronounced the following benediction: Almighty Father, we thank Thee for the deep realities of the Unseen, for the deep truths of consciousness, for the things of spirit that cannot be questioned. We thank Thee that the sweet hope that Thou art ours is ever with us. We bless Thee for this hour of fellowship. May this meeting increase in interest. May we have communion one with the other, and fellowship with Thee, our Father and Savior. May Thy blessing be upon us and upon all the children of earth, forever. Amen.

Prophets.

Happy the land that knoweth its prophets before they die!
Happy the land that doth not revile and persecute them during their lives!
Was there ever such a land?
We are still engaged in the ancient pastime—
Building the monuments of the prophets of old,
And casting stones at the seers whom we meet in the streets.
In the world's market one dead prophet is worth a dozen of the living.
Happy the land that knoweth its prophets before they die!

—*Ernest Crosby in Plain Talk in Psalm and Parable.*

The Sunday School.

A Course of Study in the Non-Biblical Jewish Writings.

NOTES FROM THE MOTHERS' NORMAL CLASS OF ALL SOULS CHURCH, CHICAGO.

Prepared by E. H. W.

XVII.

IV. Maccabees.

MEMORY TEXT:

Religious reason is the master of the passions.

This will be an easy lesson for the children. The mothers may not be willing to admit that they like it, but the children will take great delight in it, for it is as full of horrors as it can possibly be. It is largely made up of stories from the second book of Maccabees with which we are already familiar, such as the narrative of the Eleazar heroism and the mother inspiring her seven sons to the endurance of torture and death. But they are told in scholarly Greek at a later period. The details of suffering are all filled in until the narrative ceases to be pathetic and becomes almost amusing because it implies an amount of endurance that modern science knows is impossible. Nature comes promptly to the relief of the martyr of any kind and puts a merciful end to the suffering. The nerves refuse to report pain beyond a certain limit. Further than that the torture is to the spectators and not to the victim. But the author of this book did not know that and he piled up details of torture in so exaggerated a form that the very exaggeration is a relief to the nerves of the reader.

The author of the Fourth Maccabees is unknown. He probably lived about the same time as Philo, that is to say. about the beginning of the Christian era. He wrote in good Greek, better, the scholars say, than that of any other of the apocryphal books. It is certainly easy reading in the translation to which I have access, and the thesis is very plain. It is not a promise that the Lord will come down and shut the lion's mouth or ward off pain by any kind of miraculous interposition, but it is an assurance of a power in reason, sufficient to carry a man through any torture. It is really a treatise in glorification of reason, reason in the Greek sense, that synthesis of will, judgment and spiritual power conceived in the spirit of the Stoics, who said, No matter where you are or what straits you are put to, there is strength enough in inspired judgment and clarified reason to carry one through and hold him to the right. It is a Greek thesis proved by Hebrew illustrations and historical incidents arranged by an Alexandrian Jew. It is a polemic use, an ethical use made of the martyr stories of the Maccabean period by a Jew-Greek or Greek-Jew Stoic in order to brace up the Jewish people in time of trouble and strain. The purpose is made perfectly clear in the first chapter and, while the book is untrue from a physiological standpoint, it is ethically noble.

Like the other apocryphal books, this book has an interesting story. It early ceased to be a live document in the Western world and was not rediscovered until about the sixteenth century. Erasmus, who represented the scholarly side of the Luther work, was the first man to give it to the modern world and he seems to have translated it from some older edition than is now extant, which contained some delightfully horrible details not found in other editions. The earlier editions of Josephus contained this book as the concluding chapters or appendix, but scholars found that it had little in common with Josephus in point of style or method, although it covers the same field.

Here is a passage which is a fair example of the reasoning employed:

> As I am about to expound a most philosophical subject, whether religious reason is a perfect master of the passions, I should be advising you rightly by urging you to give earnest heed to philosophy. For reason is to everyone necessary in attaining to science, and it moreover contains the praise of the highest virtue, that is to say, prudence.

Now this is essentially Stoic and still it is a Jew that is talking; and a Jew would not have taught this in any other time and place. Of course there is a Hebrew coloring, which appears in the assumption that the martyrs were really conquerors. Antiochus Epiphanes looks on at the murder of the seven boys and by the time the seventh is killed he owns up and says they are all right and he is all wrong. This is the short-cut line of the old Hebrew thought that the Almighty posts his books promptly whenever a sufficient amount of piety is manifested on the part of the faithful. It is not a modern conception. The Almighty is very slow in posting his books.

In this book we find the old faith set in the new phraseology, the old piety enshrined in the new philosophy. It is the blessed combination, the mingling of the streams, that makes it so beautiful.

We hear over and over again that Christianity is the only faith that enables men to die courageously. The Catholic church has made a dogma of the martyrs. Martyrdom is made a sure passport to heaven. Yet it would be difficult to find in the records of Christian history a more triumphant martyrdom than that of Eleazar or Solomona and her seven sons.

This fourth book of Maccabees will be our last study of the Maccabean epoch. There is a fifth book haunting the scholars' library, but it is probably a mere compilation from the four books of Maccabees and Josephus, and is found only in a ragged, Arabic version. We should not find in it enough new matter to justify its study.

The Study Table.

Books of Poetry.

KEATS.*

Houghton, Mifflin & Co. have issued the complete poetical works of Keats, together with 212 letters, in their Cambridge Edition of the Poets. The volume is uniform in size and make up with the other editions of the series and includes a biographical sketch by the scholarly editor, Horace E. Scudder, the complete poems, critically collated, in two general divisions—the main and acknowledged work and fragmentary and posthumous poems—and the poet's complete correspondence so far as known. The editor has added brief prefatory notes to the poems and in an appendix other notes and illustrations. The justification of the inclusion of letters into a volume devoted to poetry lies in the character of the letters. "No attentive reader," says the editor, "will fail to find in these unstudied, spontaneous expressions of the poet's mind a lambent light playing all over the surface of his poetry." Keat's climacteric year was 1819, when deepened by sorrow at the death of his brother and excited by his passion for Fanny Brawne, he wrote that great group of poems beginning with the "Eve of St. Agnes" and closing with "Lamia" and including that special manifestation of his genius, the mystic "La Belle Dame sans merci." Keats had but a few years thereafter in which to fulfill his life's mission, but the impression he left upon men's minds was not slight or evanescent and now, at the close of the century, his fame still increasing, editors, publishers, and readers find it their pleasure to yield him full tribute.

* "Keats Complete Postical Works and Letters." Houghton, Mifflin & Co., Boston.

RICHARD HOVEY.*

It happened that "Taliesin," the fourth of a series of dramas entitled "Launcelot and Guenevere" by Richard Hovey, came to my hand the same morning I received the news of the author's death. Belonging to a group of young American writers devoted to the individual life and untrammeled expression, and who derive essentially from the experience of Whitman, Hovey will be sadly missed from the circle of those who looked to him for lyric leadership. A songman he was, with a feeling for the sweep and rhythm and melody of words that can hardly be matched by the acknowledged masters of word-craft, but possessing withal something deeper than song—a philosophic insight into life that gave his work seriousness and the larger harmonies. In attempting the Arthurian theme he seemed to be challenging comparison with the historic writers, but wisely keeping within his lyric powers, he chose the mystical and spiritual aspects of the legend and remodeled the materials to a symbolic use never before attempted. His kinship with the mystical and symbolical is evidenced by his translation of the plays of Maeterlinck. He was at the same time devoted to the realities and I think he will be best known by his "Songs of Vagabondia," which he wrote in unison with Bliss Carman—those songs that mock at shams and conventions and the respectabilities, that partake of the Spring-pulse of Nature and revel in freedom, by their very excellence and emancipating power justifying the emergence of man from bondage. "Taliesin" has, however, greater sweep and vision and I quote a stanza from the bard's ecstatic song with which the drama closes:

"Joy, joy, joy in the heights and the deep;
Joy like the joy of a leaf that unfolds to the sun;
Joy like the joy of a child in the borders of sleep;
Joy like the joy of a multitude thrilled into one;
Under the teeth that clench and the eyes that weep,
Deeper than discord or doubt or desire or wrong,
One with the wills that sow and the Fates that reap,
Joy in the heart of the world like a peal of song."

LILA FROST SPRAGUE.**

Not all of the best literature issues from the great publishing houses. Not infrequently a modest volume, "privately printed," contains a sincerer note of poetry than the accredited organs. Written from no motive of display, but simply for the relief of the heart, Mrs. Sprague's little collection of verse is conspicuous for its deep and sincere feeling. Discarding rhyme, she permits the lines to shape themselves, attaining thereby simplicity and vividness. The free lines show their best effects in the rhythm of "Renewal:" "I heard the sound of trade, and my ear lost the infinite harmonies." A taste of her quality may be gained from "Inland:"

"The day has passed into the west,
The yellow fields have yielded up their sheaves.
I hear the evening song of reapers,
And the low of cattle gathering to the fold;
The soft leaves rustle and the night-birds call;
And peace lies all across the land.

"Father, I thank thee for it all—
For the yellow harvest and the twilight rest,
For these peaceful valleys where men dwell
As in the hollow of thine hand!

"But, oh! to feel thy breath within the ocean's breeze;
To feel the salt spray dash upon my face;
To hear the seagulls' cry and the deep surf roar;
To let my heart leap out with the rushing tide,
And my blood keep pace with the flowing wave;
To know again life's fullness and its joy;
To stand once more above the Golden Gate!"

—OSCAR L. TRIGGS.

* "Taliesin," a masque, by Richard Hovey, Small, Maynard & Co., Boston.

** ("A Bunch of Immortelles," by Lila Frost Sprague, Grand Rapids, Mich., 35 cents.)

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Such as are good men can give good things.
MON.—Take heed lest passion sway
Thy judgment to do aught which else free will
Would not admit.
TUES.—Many are the sayings of the wise
Extolling patience as the truest fortitude.
WED.—To know
That which before us lies in daily life
Is the prime wisdom.
THURS.—Good, the more
Communicated, more abundant grows.
FRI.—Who overcomes
By force hath overcome but half his foe.
SAT.—To be weak is miserable.
Good or suffering.

—John Milton.

Who Likes the Rain?

"I," said the duck, "I call it fun,
For I have my little red rubbers on;
They make a cunning three-toed track
In the soft, cool mud. Quack! quack!"

"I," cried the violet, "I!
My roots are thirsty, my buds are dry."
And she lifted a pretty yellow head
Out of her green grass bed.

"I hope 'twill pour! I hope 'twill pour!"
Purred the tree-toad at his gray bark door.
"For with a broad leaf for a roof,
I am perfectly water-proof."

Says the brook, "I laugh at every drop,
And I wish they never need to stop
Till a big, big river I grew to be,
And could find my way to the sea."

"I," shouted Ted, "for I can run,
With my high top-boots and rain coat on,
Through every puddle and runlet and pool
I find on the way to school."

—*Our Little Ones.*

The Foot-Path to Peace.

To be glad of life, because it gives you the chance to love and to work and to play and to look up at the stars; to be satisfied with your possessions, but not contented with yourself until you have made the best of them; to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice; to be governed by your admirations rather than by your disgusts; to covet nothing that is your neighbor's except his kindness of heart and gentleness of manners; to think seldom of your enemies and often of your friends; and to spend as much time as you can, with body and with spirit, in God's out-of-doors—these are little guide posts on the foot-path to peace.

Henry Van Dyke in the Outlook.

A Great St. Bernard.

A lady in Newton was drawing her little girl on a sled, just after a great snowstorm, through a long, narrow path to the school house, the snow being thrown up very high on each side of the path, when she met midway a large St. Bernard dog, a stranger. She immediately addressed him as she would a human being, explaining that the path was narrow and the snow deep, and that he must turn around and go back. He listened carefully to her explanation, then wheeled about and walked back a considerable distance, until he found a place where the snow had been shoveled out a little at the side. Into this he backed, and waited quietly until she passed him with the sled and child. The lady thanked him for being so much of a gentleman; he wheeled about and started again on the path.—*Union Signal.*

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EDITORS.

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WILLIAM KENT.

ASSISTANT EDITORS.

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The Field.

"The World is my Country; to do good is my Religion."

CHICAGO.—Mr. Mangansarian will speak before the Ethical Society at Steinway Hall next Sunday, March 18, on "The Influence of the Beautiful in Life." A host of friends will welcome him to Chicago again. Mr. Franklin MacVeagh will speak the Sunday following on "The Responsibility of Wealth" before the same society.

Foreign Notes.

SWISS MILITARY RELICS—Those whose privilege it was to hear President Jordan's recent discourse at All Souls Church, recalling his words about the Lion of Lucerne and its significance, will appreciate this little outburst of feeling on the part of *Le Signal de Geneve.*

"An historical museum for the French army has been founded in Paris, and its director would be pleased to receive from Swiss families, descendants of the ancient military, and from federal or cantonal institutions as well, gifts service.

It seems to us that if the objects asked for have some value in Switzerland, or even if they have little, it would be much more natural to place them in our own national museums than in a foreign one which does not even offer of objects, documents or other relics connected with that to pay for them.

Furthermore, though Swiss mercenaries have always honored their engagements and the flag, that is a period of Swiss history which we wish to recall as little as possible either at home or abroad."

TEMPERANCE—From *Le Signal* also are gathered the following interesting details of the temperance movement in France and Switzerland.

In considering the work of the French Temperance Society three things must be taken into account. 1. France being a country of vineyards, alcoholism cannot be fought on the basis of total abstinence. To attack wine would be to decree the material ruin of considerable districts in that country. It is, therefore, only the constantly increasing number of toxic beverages whose harmful qualities are due to alcohol, that are proscribed by the Society.

2. It is impossible in France to carry on this anti-alcohol reform independently of the government, and in spite of it, as is done in the United States, England and Switzerland. The French Society cannot struggle against the powerful authority of the State; it is under its protection, being recognized as an institution of public utility by the decree of June 5, 1880. This limits its aim to temperance—observance of the somewhat variable limit between the use and abuse of wine—and to energetically discountenancing the use of alcohol itself and its numerous combinations.

3. Finally, and in line with French habits and customs, the league seeks to promote its work among individuals by the distribution of gold, silver and bronze medals and other testimonials or rewards of merit; a system little in accord with our republican ideas, and seemingly making too direct appeal to personal vanity.

Notwithstanding this seeming inferiority of methods, it must be admitted that, thanks to the devotion of many men of science, doctors, teachers, publicists, etc., the French Society has succeeded in largely increasing its membership and popularizing its ideas, its recommendations and its works, so preparing a great change in the matter of the consumption of alcoholic beverages for the future. It has energetically pointed out the evil to governmental authorities, and made them attentive to the need of checking it by all legal means. It has stimulated the formation of branch societies to promote its work in all parts of the country.

It has directed its efforts especially to the great transportation companies—railroads, omnibuses, carriages for hire, where the employees fall easily into the habit of using daily alcohol or adulterated drinks; also to policemen and firemen, to whom drinks are frequently offered; and finally, to public instruction and the diffusion of works intended to combat the terrible habit of drink in families. Its program of anti-alcoholic instruction includes the study of the subject under these four great divisions:

Alcoholism and crime.
Alcoholism and tuberculosis.
Alcoholism and mental alienation.
Alcoholism and depopulation.

Switzerland has a recently organized W. C. T. U., or, as it is called there, a League of Swiss Women Against Alcoholism. Though only about three months old, it already numbers over 1,700 members. Its first public meeting was held in the Salle de la Reformation at Geneva, January 25th, at which time four well-known women treated the temperance question historically, as well as from the standpoints of crime, hygiene and morality, and urged their sisters to take up the work which is being so systematically carried on in other countries.

Another interesting temperance society of Switzerland is the "Libertas" a society of abstinent students of both sexes. Formed less than ten years ago, it now has sections in all the Swiss universities.

M. E. H.

A family or a party of friends intending to visit the Paris exposition next summer desiring to rent furnished apartments, consisting of two large bedrooms, a parlor, dining room and kitchen, in a desirable location, could be put into communication with the proprietor of the same by addressing UNITY PUBLISHING COMPANY, 3939 LANGLEY AV., CHICAGO.

Special for Easter.

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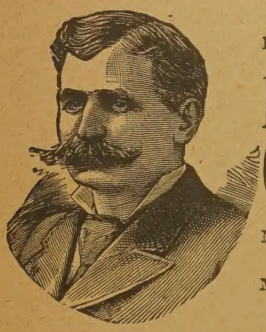

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